being onlythis, that the latter asserted an unmade mind, whereas, the former generated all nrincl and understanding out of those qualified atoms, hot and cold, moist and dry, compounded together; because we judged this difference not to be a sufficient ground to .multiply forms of-Atheism upon. And here do we give notice of that strange kind of religious Atheism, or Atheistic Theogonism, which asserted, not Only other understanding beings, superior to men, called by them gods, but also, amongst those, one Supreme or Jupiter too; nevertheless native, and generated at first out of night and chaos (that is, senseless matter), as also mortal and corruptible again into, the same.

Besides which, there is yet a fourth Atheistic form taken notice of, put of the writings of the ancients,-(though perhaps junior to the rest,* i^t seeming to be but the corruption and degeneration of Stoicism) which concluded the whole world, not to be an animal (as the Pagan Theists then generally supposed), but only one huge plant or vegetable, having an artificial, plantal, and plastic jaatare, as its highest principle, orderly disposing the whole, without any mind or 'Understaa4yag. And here have w[r]e *set* down the agreement of all the Atheistic forms (however differing so from one another), in this lone general viz.—That all aaaknality, conscious life $nd dexstanding, is generated out of senseless and corruptible again iato it.

Wherefore, in the close of this third chapiter, we insist largely upon an artificial, regular, and plastic nature, devoid of express kpowle^gie and understanding, as subordinate to the Deity; chiefly in way ofcxjjnf^iau of tbpse Ck>smo-pla$tic